

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 17.

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CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At his new Office, No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

JUDAS ISCARIOT.

(CONCLUDED FROM PAGE 62.)

St. Matthew, xxvi. 24. "The Son of man goeth as it is written of him : but wo unto that man by whom the Son of man is betrayed ! it had been good for that man, if he had not been born."

It is common among modern professors of christianity to speak of this unfortunate disciple of our Lord, in terms of the keenest reproach. No epithet seems to be bad enough for them to express their abhorrence of his character ; not considering that in some other respects they may have acted a part, little more justifiable in the sight of a righteous God. And it might be useful for such professors of religion to compare themselves with St. Paul, who, when speaking of those who slandered, abused, and persecuted the early disciples ; and whose damnation he pronounces to be just, inquires—"Are we better than they ? No, in no wise ; for we have before proved both Jews and Gentiles that they are all under sin."

Notwithstanding such professors confidently expect salvation for themselves, yet they assert in terms of positive assurance, that the existence of Judas will prove to him an infinite curse ! Or, what is the same thing, that Judas is doomed to interminable wretchedness for his crimes ! Assertions, however, are not proof : It is our business to bring forward the evidences of his salvation ; at least, a few of the multitude which might be introduced.

In doing this, we shall in the first place prove by the plain testimony of holy writ, that according to the acknowledged belief of those who have pronounced sentence of eternal damnation upon Judas, his salvation is certain !

Those who have asserted the case of Judas to be hopeless, believe, and readily acknowledge that all those who sincerely repent of their sins, and confess their misdoings, shall find mercy and forgiveness.

This is a sentiment which is not only maintained by the believers of endless misery, but is clearly laid down in the word of revelation. Prov. xxviii. 13.—"He that covereth his sins shall not prosper : but whoso confesseth and forsaketh, shall have mercy." And did not Judas confess his iniquity ? Did he not forsake his sinful course against the Redeemer ? Did he not repent of his wickedness, and accompany his confession with a deed which places his sincerity beyond a reasonable doubt ? For an answer to these inquiries, read St. Matthew, xxvii. 3, 4. "Then Judas,

which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." A confession, more frank and full, and attended with plainer evidences of sincerity, is no where to be found in the sacred writings. And we add with entire confidence, that if modern confessions were attended with equal marks of sincerity, the christian religion would meet with a more favourable reception among its professed enemies. But, alas ! few there are at the present day, who bring back the money which they have gained by an unrighteous policy, to sanction with the savour of sincerity, their professions of repentance ! One truth, however, follows of necessity :—Either the believers in endless misery must give up one important item of their creed, and deny the truth of the plain declarations of scripture above quoted, or admit the salvation of Judas Iscariot ; since his repentance and confession are facts too clearly attested to admit of denial or doubt. To the above testimony, however, we will add that of the apostle. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"—I. John, i. 9.

Although the salvation of Judas is clearly supported by the evidence already brought forward, it may not be amiss to introduce some direct testimony by way of promise.

In attending to this testimony, it is important to bear in remembrance, that when Jesus gave power to his apostles over unclean spirits, to *heal the sick, raise the dead, cleanse lepers and cast out devils* ; and said to them, *freely ye have received, freely give* ; that he named Judas as one of the twelve disciples, whom he called apostles. St. Matthew, x. 1, 8.

These apostles were all directed to go and preach the gospel, and to work miracles in the name of Christ, to denote that they were approved of God.—They, therefore, must have been converted, or born again. In addressing these disciples, chap. xix. 28. Jesus promises them, saying, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In St. Luke, xxii. 28–30. after he had in the 3d verse named Judas as one of the twelve, saith to them, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

No believer in the christian religion views this promise of small importance ; but hails it as an earnest of their salvation concerning whom it was spoken, and offers up a devout orison to God that he may enjoy with them the felicities and blessings of that

kingdom. To be exalted to thrones of honour, and sit at the table of Christ in his kingdom, are the promises of distinction conferred upon the twelve apostles of the Lamb. And when we reflect that Judas was one of these apostles, and named as such by the Saviour himself, how can any believer in revelation resist the force of these evidences in favour of his salvation.

Enough has been said upon this subject to satisfy the unprejudiced reader. But should it be said that there are objections which have not been noticed in this illustration, we reply, there has been a SERMON published, in one impression of 800 copies ; which, however, have all been sold, embracing all the objections that are urged against, and embodying the numerous proofs of the salvation of Judas Iscariot. And should it be thought necessary by the friends of impartial grace, a second edition of that DISCOURSE will be published.

CHRISTIAN LIBERALITY.

How amiable, how lovely, and how important is the virtue of *christian liberality*. It discards the narrow limits of sectarian prejudice, and rises above the selfish views of the envious and the proud. It can behold a brother in a different church, and overleap the bounds prescribed by creeds of human invention, and hail with fraternal affection, those whose speculations in theology have resulted in conclusions far different from our own.

It acknowledges as christians, all who profess to believe in Christ as the Son of God, and walk agreeably to their profession.

Christian liberality is so admirable in its character, and appears to be so necessary to the profession of religion, that even those who are totally destitute of this virtue, still claim it as their own, and profess to exercise it in all their religious intercourse. But, it is *by their fruits ye shall know them* ; and not their words. They profess to be liberal ; but do their practices authorize us to believe them sincere ? If you deviate in sentiment from their creed, will they grant you an honourable dismissal from their church, for the purpose of uniting in christian communion with those whose views best accord with your own, though they are constrained to acknowledge that your moral walk meets their approbation ? If they will, their works prove their title to *Christian Liberality* : But if they deny you this just and reasonable request, they give evidence that they are destitute of this amiable virtue, and that all their professions of liberality are as empty of sincerity, as the fabled box of Pandora was supposed to be replete with miseries ? "Whoso readeth, let him understand."

We are happy to have it in our power to present our readers with an evidence of *christian liberality* which is rarely afforded by those who differ from us in sentiment respecting the extent of Christ's salvation.—This is a case in which the minister was apprized

that a member of his church had embraced the doctrine of universal salvation, and was desirous of becoming a member of the Universalist Church in this town. For this purpose she applied to the pastor of the church, who gave her, without the least apparent reluctance, and with becoming candour and cheerfulness, a fair and charitable certificate; of which the following is a correct copy:

"This may certify, that our sister, Hannah Hawkins, is a member of the Church of Christ, in Cranston, R. I. Elder Henry Tatem, pastor; and as such, we recommend her as a member in good standing, to any Christian Church, wherever her mind may be led.

HENRY TATEM, *Pastor.*

Cranston, March 25th, 1824."

No comment is necessary on the above certificate, for it carries its own evidence to the mind, of a heart exercised with the sublime virtue of christian CHARITY.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

As Universalists in general depend very much on Rev. v. 13. as a text to support their system, and as the late Dr. Edwards, in his examination of Dr. Chauncy's work, has given this passage a very different interpretation from what is understood by Universalists, I should feel highly gratified if you, or some of your correspondents, would show wherein Dr. Edwards' interpretation is faulty, and justify that which is given by Universalists.

The interpretation of Edwards, is as follows: *

"We are next to consider the doctor's (Dr. Chauncy's) argument from Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The main question concerning these words is whether they "look forward to a completion of the scheme of God," and assert a fact which is not to take place, till that scheme shall be completed. This is Dr. C's idea: he says, "they evidently look forward to the completion of that scheme;" he says it merely: he gives no reason to *prove* it. The context gives no suggestions of such an idea. It may be presumed, that Dr. C. himself did not imagine, that the song of the four beasts and four and twenty elders, contained in verse 9th, &c. looked forward to the completion of the scheme of God. It was evidently sung on occasion of the Lamb's taking the book sealed with seven seals, and before any of these seals were opened. Nor is there the least hint, but that what is described in the 13th verse, took place on the same occasion: but the narration naturally implies that it did there take place. The 14th verse confirms the construction now given. "And the four beasts said, amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever."—These words are evidently a part of the song mentioned in the 9th verse, as it was sung by the same

* *Salvation of all men, strictly examined—(first edition,) page 238—9.*

four beasts and four and twenty elders. Whereas, according to Dr. C's, construction of the 13th verse, they are either a song which is to be sung after the completion of the scheme of God; as though they are a part of the song mentioned in the 9th verse, the apostle's account of that song is interrupted by inserting in the midst of it, a song to be sung by all mankind, after the completion of the scheme of God. To assert, therefore, that the fact of the 13th verse did not take place on the occasion of the Lamb's taking the book; but is to take place ages of ages after the end of this world; and to support this assertion by no proof or reason, is to act an unreasonable part; especially, considering the context and the difficulties attending that construction.

These words appear to contain a figurative representation of all creatures joining in joy and praise to the Father and the Lamb, on occasion of Christ's taking and being about to open the seals of the book, sealed with seven seals; the book of providence toward the church. That such representations are common in scripture,* we have already seen, while we were considering Rom. viii. 19, &c. Therefore, no argument in favour of universal salvation is afforded by this passage."

In remarking on this passage, Mr. Editor, I do not wish that you, or any one of your correspondents, should take any advantage of Dr. Chauncy's peculiar views of this song's being sung "*ages of ages after the end of the world;*" but to attend to the main point, to confute Edwards' interpretation, and establish that which is generally embraced by Universalists. By complying with this request, you will doubtless serve the interest of truth, and much oblige

A SUBSCRIBER.

* *That is, where the creation, animate and inanimate are represented as singing praise to God. See Psalm, lxx. 12, 13. Isa. lv. 12, &c.*

ORIGINAL ANECDOTE.

A Clergyman in ***** , not many days since, zealously inveighing against the Universalists, exclaimed, "They are deceiving the people; and they are deceived themselves, and *they know it!*"

ORIGINAL POETRY.

MOSES' SONG.—DEUT. XXXII. 1-4.

Give ear, O heav'ns! and I will speak!
Let earth receive the sound;
The words of truth let Israel seek,
And spread the news around.

My doctrine like the rain shall fall,
As in the vernal show'r;
My speech like gentle dews distil,
Reviving ev'ry flow'r.

Each herb and plant, refresh'd with rain,
Shall raise their drooping heads;
Shall spring and flourish fresh again,
Upon their native beds.

So like the flow'rs that deck the plain,
Shall Israel's tribes arise,
Refresh'd with show'rs of truth again,
Descending from the skies.

The name of God with music rings
Through Judah's grateful bands;
And ev'ry tribe his honour sings,
And owns his just commands.

They hail the Majesty divine,
In songs of innocence;
While grace, and love, and pow'r combine,
For their secure defence.

D.

MORALIST, NO. 10.

FOR THE CHRISTIAN TELESCOPE.

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

When we look into the christian world and observe the differences which arise from sectarian prejudices, how naturally are we led with the apostle, to the inquiry, "are ye not carnal?" It is to be deeply regretted by the zealous supporters of the cause of the christian faith, that there should be among professors of the same gospel of peace and liberty, among the same followers of the humble and lowly Lamb of God, so much contention and bitterness as at present characterizes the christian community. Instead of union and fellowship, which ought ever to characterize brethren and associates, engaged in one common cause, and feeling the same interest for its promotion, we find them divided in sentiment and in feeling, and even smothering social affection, and severing the purest ties of common consanguinity. How great the dissension and the confusion which have arisen from peculiarities of sentiment with respect to the christian scheme; while one saith, *I am of Paul; and another, I am of Apollos;* forgetting the wise injunction of the apostle, "*let no man glory in men.*" True religion, is that which cleanses the heart and regulates the affections, and prompts the sentiments of love and gratitude to God, and inspires the feelings of friendship and good will for all the workmanship of his hands. It creates in us a desire to be instrumental in relieving the distresses and miseries of our fellow-creatures; to visit the fatherless and the widows in their affliction, to bind up the broken-hearted, and to speak peace and consolation to all that mourn. It likewise teaches us that we should call no man common or unclean: not to think ourselves more pure, more virtuous, or more deserving than our neighbours: not to say to a brother, in the language of the presumptuous Pharisee, "Stand by, I am holier than thou." It does not nourish the seeds of envy and malice, nor breathe the bitumen of hatred and pestiferous calumny; but it provokes the sentiment of love and brotherly affection, and breathes the celestial principle of charity and good will to all around. But how little of the true and genuine religion of Jesus Christ is found among christians at the present day! How little of the leaven of sincerity and truth, of charity and benevolence is manifested by those who appellation themselves the disciples of the Lord of life! Instead of adhering to the divine injunction, "*let brotherly love continue;*" and instead of living in the bonds of christian fellowship and union, and of exciting one another to constancy in the faith, and to active zeal

in the way of well doing—we find among them the spirit of hatred and disunion, and a disposition, not only to destroy each other's faith, but even to question the sincerity and honesty of those, who are so unfortunate as to differ from them in matters of religion. Cast your eyes for one moment upon the christian community; what do you there behold?—Do you discover that reciprocity of sentiment and feeling, that mutual sympathy and friendship which ought to exist among brethren; among those who profess to be the disciples and followers of the divine Redeemer? Alas! in too many instances, little else is seen but a convulsive commotion, nor heard, but the clamour of voices, each raised in proclaiming and maintaining a favourite creed! “for while one saith, I am of Paul; and another,” with greater zeal, exclaims, “I am of Apollos!” from hence divisions obtain among them; the most bitter and vital contentions ensue! Each is engaged in supporting and defending their favourite theories; their feelings, instead of being tempered with charity, approach to bitterness and hatred! A religious hostility is continually kept up, and the most flagitious and sanguine persecution reigns predominant! Each peculiar sentiment, or system of faith is subject to polemical scrutiny. Should that prove too orthodox to be overthrown by sophistical reasoning, then he who makes it his rule of duty, is attacked, his sincerity reproached, and even the weapons of calumny and slander are zealously employed to injure and destroy his reputation! Still those who are engaged in this mutual warfare, are vain enough to imagine, and even to assert that they are contending earnestly for the faith once delivered to the saints! Christian reader, think ye, that he who wept over a corrupted Jerusalem; who was touched with commiseration for the deluded multitude, is not affected at the corruption and unchristian feelings of those who profess his name and his gospel? Was the spirit of persecution and bitterness ever manifested by Him? When his disciples related to him the manner in which they had treated one, whom they had found casting out demons, and doing miracles in the name of Jesus, that because he followed not with them, they forbade him! What was the reply of the glorious Peace-Maker to them? Did they hear the welcome and endearing plaudit drop in accents of mildness from his divine lips, “Well done good and faithful servants?” No: but Jesus said, forbid him not: for he that is not against us is on our part! “Therefore, let us not judge one another any more; but judge this, rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.”

NEW PAPER.

Proposals are issued for publishing a new paper in this town, to be entitled the *EVANGELICAL INFORMER*. This paper is designed to succeed the *Christian Monitor*, which has recently been discontinued. The proposals give us to understand that its columns will be devoted wholly to moral and religious subjects: And that it will maintain those sentiments generally denominated “Orthodox.”

It will, doubtless, meet with encouragement among

the believers of endless misery, since that doctrine is a prominent characteristic of *modern orthodoxy*.

What the author of the prospectus means by systems of *infidelity, appearing in the shape of christianity*, we will not, at present, attempt to define. He will probably inform us what his meaning is, in his own time, as that would have a considerable influence in extending, or limiting his subscription list.

Judging from the prospectus alone, we should be led to anticipate that the character of the “Informer,” would be that of a controversial paper.

SELECTIONS.

INTERESTING.

We copy the following letters from the *Universalist Magazine*, because we consider them written in a spirit which is highly honourable to the profession of christianity, and worthy of imitation. There is also another important reason: We are persuaded that our readers will be well entertained, and highly edified with their perusal; and especially with the last letter; which bespeaks ability, and breathes the spirit of pure charity.

COPY OF A LETTER

From Deacon Jabez Briggs, of Colerain (Mass.) to Mr. Stephen Putnam, of Whitingham (Vt.)

“Rowe, January 24, 1823.

Dear Sir—I think it is not probable that I shall ever see you again this side the eternal world, as life is very uncertain. Since I saw you last, I have been informed that you had embraced the doctrine of Universal Salvation; and I cannot feel easy in my own mind, till I have been faithful with you. I cannot see you to speak face to face; therefore, I must write. And now, dear sir, as I wish well to your soul, permit me to tell you plainly, trust not, and rest not your soul upon so slender a foundation; for I assure you in the fear of God, that it will certainly fail you in the trying hour, which is just at hand. Be advised, O, be persuaded, to dig deep and lay your foundation upon that immovable rock which will not fail. I leave you in the hands of a just God. I am now on a visit at Rowe, from which I write this, and send it by Elder A——. I and my family enjoy a good state of health, and I wish you and yours the same. “Prepare to meet thy God.”

Adieu, from your old friend,

JABEZ BRIGGS.

MR. STEPHEN PUTNAM.

Answer to the foregoing.

WHITINGHAM (Vt.) July 12, 1823.

Dear Sir—Please to accept this in reply to your friendly communication of the 24th January, the receipt of which is gratefully acknowledged.

Permit me to say, I think myself happy not only because I have liberty to answer for myself, touching all those things whereof I am accused; but also, because a door is opened, which invites to an attempt, at least, to benefit so sincere a friend, as I have reason to believe you. Indeed, it is a debt I owe: it is but a reciprocation of that brotherly kindness, which would save me from impending ruin. For, permit

me to say, that I recognise, in your letter, the traits of a fellow being; a member of the same family; for “we all have one Father;” “one God hath created us;” for “we are all his offspring,” and consequently partake of those principles of relation to the Father of our spirits, which constitute us the children of God; and the same principles which connect us to one common Father, connect us to each other; the same principles which constitute us the children of God, constitute us brethren. Hence says the apostle, “He that loveth him that begat, loveth him also that is begotten of him.” These principles of moral relation, flowing from the fountain of love to all his rational offspring, being the cause of love to God, (“for we love him because he first loved us,”) are the cause, also, of brotherly love. Hence, “he that loveth God, loveth his brother also; for if any man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.” This principle I recognise in your manifest concern for my eternal well-being. You cannot be reconciled to the thought that one member of this great family should be absent from his Father's house. You feel too great an interest in the happiness of your fellow men to see them ruined, if you can prevent it. With this disposition, how happy would you be, could you believe that your Father in heaven had as much love to his creatures as you have; that he who is possessed of infinite wisdom and power; to whom nothing that he pleaseth to do is impossible, was no less disposed to make his offspring happy than you are! You could not then reasonably doubt the happiness of those, whose happiness you so much desire; for you manifest that want of power is the only thing that prevents the accomplishment of your benevolent wishes. With a being then actuated by your professed disposition, where there is no want of power or wisdom, the work could not fail of being accomplished in the best time and way. You will then permit me to ask whether, you have not more reason to question the ground of your apprehensions for me, than you have to question the ground of my hope? In whose love and goodness have I the greatest reason to confide, yours, or those of Deity? Dare you now rise up and say that you have more love to me than my Maker? That you would do better for me, if you were able, than God ever will do? Would it any longer be a question in your mind whether I should be saved or lost, if I lay at your mercy? If when you wrote the letter, which is now before me, you could have done any thing that would have secured my salvation, would you not have done it with all your heart? Nay, was it not an anxiety to do every thing in your power to save me, that led you to write what you did? Then, sir, tell me, which is most likely to overflow in streams of mercy; the infinite fountain of love, or a few drops in a broken cistern? What is a drop to the ocean? What is finite to infinite? It seems I might trust your goodness with safety: What then is my safety in the hands of that God, who has infinitely more love to his creatures than all his saints and angels united?

From these remarks, sir, you may perhaps discover

er, that you are very much mistaken with regard to the foundation of the Universalist's hope. You assure me in the most positive and solemn manner, that "this slender foundation will certainly fail in the trying hour, which is just at hand." Dear sir, when you made that assertion, did you know that the unchangeable love of God in Jesus Christ, was the foundation of which you spake? And will you seriously say, that this is a foundation too slender to be depended on? Then I ask you, on what foundation do you build your hope? You beseech me "to dig deep, and lay my foundation on that immovable rock which will not fail."—Sir, have you dug so deep as to lay your foundation on any thing more immovable, than the love of God manifested in a Saviour? Do you stand on a foundation that will abide, if the love of God should fail? If not, will you tell me why that love will not secure me as well as you, or any body else? But if you do, why did you not tell what it is, that I might build there as well as you? The scripture says, "other foundations can no man lay, than that is laid, which is Jesus Christ." Why then talk of laying a new foundation? Suppose the foundation I laid should fail, (as unquestionably every foundation laid by man will fail) how do you prove me unsafe from that circumstance? Do not the scriptures say, that "the foundation of God standeth sure, having this seal: the Lord knoweth them that are his." Then the real foundation of hope for you and me remains unshaken, though every scheme we have contrived to save ourselves should fail. In this light, perhaps you may be able to discover, how a man's works may be burned and he himself saved; especially when you recollect, that "salvation is not of works least any man should boast." I am sensible, however, that it is an article of your creed, that the love of God will eternally be withdrawn from a great proportion of his creatures at death. This I conclude is what you meant by the trying hour, just at hand, which would certainly destroy my foundation; and therefore, you exhort me to dig deep, and lay a foundation that will not fail. This supposes that something can be done by the creature here in time, that will secure that love to him hereafter. But, sir, let me ask, if "God commendeth his love to men, in that while they were yet sinners, Christ died for them," can they do any thing that will secure to themselves that love? In connexion with this inquiry, let me state another in the language of the apostle—"For if God spared not his own Son, but delivered him up for us all; how shall he not with him also, freely give us all things." And if we inquire, whether the love of God will be our security beyond death as well as this side of it, the same apostle says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." What a firm foundation! May we all be induced to build our hope upon it, for it is the rock of ages. That we may both be led into the knowledge and enjoyment of truth, is the fervent desire of your sincere friend.

STEPHEN PUTNAM.

Deacon Jabez Briggs.

P. S.—Should you feel it your duty to point out any errors in my views, it shall be thankfully received.

S. P.

BY HIS EXCELLENCY

JAMES FENNER,

Governor, Captain-General, and Commander-in-Chief of the State of Rhode-Island and Providence Plantations.

A PROCLAMATION.

Whereas the General Assembly of the State aforesaid, at their session in October last, passed the following resolutions, to wit:

Inasmuch as it becomes all men to express their gratitude to the common Parent and Benefactor of the universe; and inasmuch as it has long been a custom for the people of this State, under the recommendation of this Assembly, to consecrate a day, at the approaching season, for public Thanksgiving and Praise—

Resolved, therefore, That Thursday, the 2d day of December next, be appointed and set apart for that purpose; that it be recommended to the good people of this State, to abstain, on that day, from their usual labours and avocations, and with humble, devout, and thankful hearts, to assemble themselves together, at their respective public altars, and there unitedly to express their sincere and grateful acknowledgments to Almighty God, for his unceasing goodness and continued bounty, in guiding our footsteps, supplying our wants, and preserving our lives, thus far, toward the closing year: and to render him thanks for the success with which he has crowned our efforts in the various branches of industry, skill and enterprise; that he has smiled upon our growing manufactures, revived our drooping commerce, and covered our fields with another plenteous harvest; that our mechanic arts are rapidly progressive, and that science is daily unfolding her mysteries, and applying her hidden principles to the useful purposes of life; that the importance of education is more duly appreciated, and its means more generally and liberally extended: that although the capitals of two of our sister States have been visited with pestilence, yet unusual health has generally prevailed; and above all, that a religion, which comes from heaven, and which is pure and undefiled, is felt and enjoyed among us; and while we feel and manifest a deep sense of obligation to the Most High for his countless blessings upon us, let us not forget to beseech him not only to continue, but to extend them to the whole family of man; that he would lift up the hands of those who are struggling against the arms of oppression, and grant them liberty and peace; that the light of revelation may continue to be diffused until its beams have visited every heart, and its doctrines spread over every land.

Resolved, That his Excellency the Governor be requested to make known the foregoing resolution by publishing the same in the usual manner.

I do, therefore, pursuant to the above recited resolutions, issue this, my Proclamation, to make known the same, that the good people of this State may conform thereto.

Given under my hand and the seal of said State, at Providence, this 1st day of November, in the year of our Lord one thousand eight hundred and twenty-four, and of Independence the forty-ninth.

JAMES FENNER.

By his Excellency's command:

HENRY BOWEN, Sec'y.

Ethelwold, bishop of Winchester, in the time of king Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor people during a famine, saying, "That there was no reason that the senseless temples of God should abound in riches, while his living temples were perishing with hunger."

MARRIED,

In this town, on Saturday last, by Rev. Mr. Pickering, Mr. Milton Hall, to Miss Rosannah Pitman, all of this town.

On the 11th inst. Mr. Anthony Bracket, to Miss Hannah Wittson, of Augusta, Me.

On Sunday morning last, by Rev. Mr. Brown, Mr. Joseph Shaw, of Portsmouth, R. I. to Miss Martha G. Jencks, of this town.

Same day, by Rev. Mr. Mudge, Mr. Thomas Crapon, to Miss Caroline H. Allen, all of this town.

On Monday evening last, Rev. Peter Ludlow, to Miss Sarah S. Gano, daughter of Rev. Dr. Gano, all of this town.

Same evening, by Rev. Mr. Ludlow, Mr. Peleg Hull, to Miss Sarah-Ann Thurber, daughter of Capt. John Thurber, all of this town.

Same evening, by Rev. Mr. Wilson, Major Charles Sprague, of Cranston, to Miss Sally Waterman, of Smithfield.

In Pawtucket, on Monday morning, by Rev. Mr. Taft, Mr. Rufus S. Gould, to Miss Martha P. Benchly.

DIED,

In this town, 19th inst. Mary H. Young, daughter of the late Mr. John Young, in her 11th year.

On Saturday last, Thomas, infant son of Mr. Thos. Grinnell, aged 4 months.

In Pawtuxet, 24th inst. much lamented, Mrs. Jane, wife of Mr. Remington Arnold, in the 63d year of her age. Funeral at her late residence, this day at 1 o'clock, P. M.

In Rehoboth, 19th inst. Mr. Almond Horr, in his 21st year.

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